

A

MORAL ESSAY UPON FRIENDSHIP.

Written in *Italian* by Cardinal
Bona, Author of the *Guide to*
Eternity.

AND
Translated into *English* from the
Thirteenth Edition.



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THE
Translator's Preface
TO THE
READER.

My Authors Character,
is so well known for
his Guide to Eternity, that
I need say little more than the
Name of Bona, for a Recom-
mendation of this Treatise of
Friendship; and therefore I
shall avoid all the Formali-
ties and Flatteries of Preface-
A ing

To the Reader.

cinc, especially to a Work of
this Quality.

However I can with great
Justice, recommend this Essay
further yet, upon several Ac-
counts, more than the bare Cre-
dit and Reputation of the Car-
dinal. It is an Excellent
Treatise of Friendship, in
General. In short, 'tis as
well done, take it in the
Lump, as any Thing extant
upon the same Subject; not
to say better. I might run a
Comparison of it with either
Seneca or Tully, but that
my Author has improv'd up-
on them both for Order, Ac-
curacy and Quaintness. He
has enlarg'd the Former to

To the Reader.

a perfect Bulk of Illustration; and Contracted the Latter from many Superfluities, and Digressions from the Point, With a Regard still to the Excelencies both of the One and the Other: He has also refin'd upon the Old Notions of the Schools; polish'd off the Roughness of the Diamond, and brought it to that Modern Perfection, as to strike the Humour of the Present Age. And I do not fear that either of the Universities, will like it the worse for finding the Philosophy of Friendship discharged, of unfashionable Terms and obsolete Formalities.

Be-

To the Reader.

Besides, nothing was ever comparable to it, for Order and Method in the Thread of the Discourse, from the Beginning to the End. First, my Author enquires regularly into the Root and Cause of Friendship, and then he branches it out so naturally into it's Effects, as if he had been at the Planting of it in the World. His Definitions are full and Strong; his Divisions exact, and his Distinctions as clear as the Sun.

This Moral Tract is not stuff'd with Chimerical Notions in the Theory, but adorned with Illustrious Examples

To the Reader.

bles of Friendship, in the Practice almost of every Rule, that is laid down; which at once will Delight and Instruct the Reader. And since Men in former Days, acted up to such Glorious Principles of Love and Virtue, they must needs be Entertaining, practicable and worthy of Imitation: Not to descend any further upon the Nobleness and the Honour of the Subject: But to take Cicero's Opinion for't; **FRIENDSHIP** is the most Valuable Blessing in all Human Affairs.

But to descend now to Particulars. The Discourse is Scholastick; but adapted

To the Reader.

to the Meanest Capacities of Men, that have common sense and can read English. It is Serious; and yet Witty, Pleasant and Diverting. In short, it is both Learned and Ingenious. It is Sententious throughout, and Shorter in the Whole, than any Thing that was ever yet Publish'd upon this Head: So that no Man need fear a Fatigue in the Reading on't. But this is to be understand by the way, that my Author does not touch upon Religious Friendship, nor found his Essay upon Practical Divinity; as the Learned Doctor Taylor has

To the Reader.

has excellently done in his Discourse of the Nature, Offices and Measures of Friendship. For he contents himself only with the Morality of the Virtue, and proves the Obligation of the Duty, from Principles of Natural Reason and Civil Society.

As for the Translation, I have done my Best to render it into a Plain Easy Style, avoiding the flourishes of Rhetorick on the One hand, and the High flown Terms of Philosophy on the other, as much as was possible in a Discourse of this Nature. And I hope I have done

To the Reader.

done the famous *Bona Justice* too in our own Language ; though nothing comparable to the Eloquence of the Great English Master of Translation.

But to Conclude. What need I say more here upon the Merit of This Work , but that you have as fine a Little Book in Print now , as Any that has seen the Light a long Time ? 'Tis worth every Man's Money , to know how to chuse a Friend , and how to Use him in both Fortunes ; but more especially at this Time of Day , when the World is come to the last Extremity of Treachery and Falshood.

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A

Moral Discourse

O F

FRIENDSHIP.

C H A P. I.

LOVE is that sacred Knot ^{Amor} which in the confused ^{Sympathetic} ^{idea nuptijs} Chaos, having separated ^{qui in} the jarring substances one from ^{the nuptijs} another, joyn'd every Like with ^{disjunctio} ^{5. L. Martij} its Like, and of one deform'd ^{unius} ^{Dissertatio} Mass, form'd This beautiful con-^{substantiation} structure of the Universe. ^{nuptijs} ^{Similar} ^{scilicet in goodis} ^{on hereditate}

A

^{Love ad}
miserum hunc anabifurcavit.

*comes of you in man's animal creation
substitution in matter? (which is called
Society) in later translation consular*

Love in Inanimate Things conserves the Substance. In Sensitive Things, it conserves Society: In Reasonable Creatures, it conserves Virtue.

*in animatus
concretus
reciprocal, but not known. In
sensitive, it is reciprocal and
known, but regulated only by
sense. In Reasonable things it's
known and reciprocal, but regu-
lated by Reason.*

From hence upon bettering
its Effects it acquires new Names.

In Inanimate things 'tis *Simplicity*. In Sensitive, it
is styled *Natural Instinct*. In
Reasonable Creatures, it is cal-
led *voluntary Friendship*.

The most noble therefore
of Human Passions is *Love*,
and the most Excellent Fruit of
Love is *Friendship*; which, tho'
it be an *imperfect Virtue*, (as
Continency) is yet extreamly
Beau-
ty *virtue* *and* *spirit* *for* *the* *best*
(contemned man)

Beautiful, and of the greatest
Importance both to a Civil
Life and to Human Felicity.

And to speak the Truth, what
is more Divine upon Earth than
Perfect Friendship? For by Friend-
ship the Immortal GOD Com-
municates to Mortal Men, That,
which is in himself the most in-
comprehensible and wonderful
Mystery; that is to say, an *Un-
known Community* in Plurality.

What is more miraculous than-
to see Two different Subjects be-
come One by Friendship; and
though each have his own
Heart, yet the One lives still in
the Heart of the Other? 'Tis
wonderful, how Each of them
has Two Souls or rather none that
he can call his Own, because the
one dwells always with the Soul
of the other, and the other scarce-
ever lives with Himself.

What even among Scorpions can often
perfectly enjoy their own and
without injury to others.

What can possibly be more Pleasant and Agreeable than for Two Men to engage themselves mutually, and to put in common the Desire of each other's Happiness? Insomuch that as the warm Rays of the Sun reflecting from two Glasses back upon themselves, do augment their Heat, so each of them enjoying the Good of the other, their Enjoyment is wonderfully augmented.

C H A P. II.

Of the cause of Friendship.

FROM Contrariety grows Hatred, and from Likeness, Love; as may easily be proved by an Induction from all the above-mention'd Substances; In-

ani-

animate, Sensitive, and Rational.

There is a miraculous *Love* among the Inanimate Bodies ; as that is between the *Loadstone* and *Iron*, called the *Mars of Metals* ; which leaves us still in doubt, whether the *Loadstone* like an ungenerous and villainous Lover commits a *Rape* upon the beloved *Iron* ; or whether the *Iron*, a too warm and forward Lover, seeing at a distance the beloved Object, flys through the Air to it without Wings, and Embraces it without Arms.

This unaccountable *Affection* or Attractive Power is attributed by the *Philosophers* to the *Likeness* and *Resemblance* of the Natural Complexion of the *Elements*, and of *Mixtures* ordained for their mutual Conservation ; the *Loadstone* being a *Petrified Iron*, and *Iron* a *Metallick Loadstone* : so that one being united to

the *other*, they redouble their Force ; or mutually Communicate, and interchangeably enhance their *Virtues*. The *Loadstone* becomes *Iron*, and the *Iron* becomes a *Loadstone* by that Affectionate Attraction.

But on the contrary, if you apply a *Loadstone* to the *Theamedes*, which is of a different Nature, you shall see *That* fierce *Mars* become Retrograde, and, as if he were struck with a Panic Fear, turn his back upon the Enemy and fly any Engagement with it.

Let us observe likewise, among the *Animated Vegetables*, how the *Palm-Tree* being planted near another *Palm* flourishes. The *one* turns the Front of its Leaves towards the *other*; and they caress each other privately underground with the mutual Embraces of their *Roots*; till at last they

they become the Fruitful Parents of sweet and Beautiful Productions. Their Endearments are so Great, that if the one is cut down, the other is presently struck with a horrid Paleness, Languishes, and Dies.

On the other hand, consider the *Vine*, which is the most Fruitful and the Jolliest of all Plants. If the *Cabbage*, that is of a melancholy and cold Juice, be set near a *Vine-Tree*, it draws back its Branches and Roots, to the contrary side, as if it were sensibly Affronted, and grieving shuns the hated *Aspect*; but much more the *Touch*: So that if its Enemy be not remov'd at last, it certainly dies either of Anger or of Sorrow.

Now if the *Insensitive Substances* feel so great a warmth of natural Love, that we may see the Effects of it, and almost hear

their Sights: The *Sensitive* must needs far more sensibly feel its *Influence*.

Who does not observe, how *Animals* of the same *Species* and of like *Qualities*, as of Sagacity and Industry, do by a *Social Instinct* love one another and assist each other friendly in their Affairs.

Such is the Commerce of Bees, in *Politicks*; of Ants, in *Economicks*; and of all the four Footed and Feather'd Animals, in the Education of their Off-spring; in procuring their Prey; in defending themselves against their Enemies; and in their Freindly Playing and Carefssing with one another: Neither do they want Speech to call upon one another and to express their mutual Agreement and Love.

And on the contrary, who does not see with how much Ma-

levo-

levolence they fly from the Company of Animals of different Tempers and Customs? And tho' they never knew nor saw one another before, yet either through *Fear* they shun them; or through *Hatred*, they pursue them: Insomuch that their *Hatred* and *Love* even Survives after Death. Hence it is, that the Feathers of the rapacious *Eagle* devour those of the harmless *Dove*; and the Guts of the innocent *Lamb* being spun into *Harp-strings*, never agree with those of the devouring *Wolf*; which is a great Symbol of *Discord*.

But as all the Perfections of the Inferior Order are united in the Superior, so the natural Sympathy in Animals is united with the Sensitive Society; and by consequence, in Men, are united the sympathetical, social, and rational Loves, in a more excellent Degree.

Sympathetical and Natural, was the Love of *Polistratus* and *Hipocles*. These Men coming into the World the same Day, in the same Climate, under the same Constellation ; being alike of Complexion, Countenance, Genius, and Fortune : they found their Hearts strictly united and ty'd together with a secret knot of Affection and Friendship ; upon the first *Rencounter* of their Eyes ; and as they were *Born* together, so they *Lived*, grew *Sick* and *Died* together : as if *one Soul* alone had enter'd and left *two Bodies* at once.

There is likewise in *Men* a *social Friendship*, but more *reasonable* than that of *Bees*, founded in the *Likeness* either of Professions or civil Affairs, putting their industrious Arts and Faculties in common to draw from thence a general Profit and Advantage.

Such

Such was the sworn *Friendship* of *Theseus* and *Pirithous*, for the mutual Assistance of each other in Military Affairs; to the end that they might acquire Glory and Empire: So that whoever had *one* of them for his Enemy had two great and faithful Adversaries to encounter; or to speak more properly, *one* *Enemy* with *Two Heads and Four Arms*; which first gave an Example of *Confederacies* to Conquering Princes.

Of this Nature was that *Friendship* of *Damon* and *Pithias*, contracted by their common Studies in the School of *Pythagoras*; the *one* making Advantage still by the *Studies* of the *other*, as in a *Commerce* of *Letters*: And at last offering to die for one another before *Dionysius*.

The like, in short, is That of *Artificers* and *Merchants*, who call

call one another *Brothers* and *Friends*, for their common Interest; because from Profit arises *Love*.

But as *Sympathetical Friendship* is common to *Man* with *Inanimate Beings*, and *Social Friendship* is common to *Men* with other *Animals*: So the proper *Friendship* of *Man* is founded in the *Similitude and Likeness* of good *Customs*.

An Idea of this *Friendship* we have among the Heathens; as that of the Two Noble *Thebans*, *Pelops*, and *Epaminondas*, for the Purpose; who by long Experience having known one another's *Virtues*, the *one* was engaged to the *other* with a Knot of indissoluble *Friendship*, even to *Death* for't.

They discovered in each other an extraordinary *Wisdom*, an amiable *Gravity*, a Modest *Sobriety*,

briety, an Incorrupt Justice, an Heroical Fortitude of Mind; and above all things, an Ardent Charity towards their Country, which groaned under the Tyranny of the Spartans.

The end therefore of this Friendship was not Honours, Riches, or their own selfish Interest, as it is in some Societies; but the Love of Virtue: So that agreeing in the main End, they could never disagree or break Friendship between Themselves.

The one rejoiced as much at the other's Victory, as if it had been his own; for where there is Love there is no Envy; and where there is no Envy, the Joy is mutual. And because Love had made two Persons entirely one, by transforming the one (as it were) into the other; whenever one alone had the good Fortune of Triumphing, they both

Tri-

Triumphed, and Love at last triumphed over them Both.

Likeness therefore is the true Mother of Friendship. This was the Motive to that Oraculous Sentence of Homer: *The Deity brings the like to his like.* And it gave Rise also to that Saying of Plato; made use of by Cato the younger. *Every Peer is easily joyned with his Peer.*

C H A P. III.

*Of the Love of Concupiscence, and
of Friendship.*

IT was no great wonder, that *Narcissus* seeing his Beauty in a clear Fountain, should fall in *Love* with himself; for an amiable Object corresponding to Love, and

and feeling in himself that Flame, which he had made a thousand Nymphs sensible of before, he was not deceived by his Eyes, but only by an Opinion he entertain'd; that what was really his *Own*, was not *His*.

It was a far greater Wonder, that *Acca* an old ugly Beldame valuing her *Self*, not only as an *Idea*, but a very *Goddes* of Beauty, and when she saw her wrinkled and deformed *Face* in a Glass, should yet become an *Idolatress* of so filthy a Countenance; for she would be frequently viewing it, and was still more and more in *Love* with it; embracing it, and admiring it to Distraction, being Amorous and Jealous of *her self* without a *Rival*.

This is the Excess of *Philan-*
ty or *Self-love*; which by Pro-
vidence was at first imprinted in
the Soul for the Conservation of
its

its own *Individuum*: but if it be not moderated by *Reason*, it becomes hurtful to the *Lover* and ridiculous to *Spectators*; as the Foolish *Acca*, and the Unfortunate *Narcissus*.

Self-love is nothing else but one's own *Concupiscence*; which is the Root of all the Acts of human Appetite, and consists in following its own Good and in flying the contrary Evil; That is to say, rejoicing in the Good which it possesses, and grieving at that which it has not: And This, as to the Sensible Goods, lodges in the *Inferior Appetite*; and as to the Intelligible Goods, in the *Superior*.

But because the same Providence made Man *Sociable*; for that reason, it gave him also another *Instinct*, of *Communicating his Love to Others*.

The

The *Liberal Man* is mightily pleased to Communicate to others his *Riches*; the *Learned Man*, his *Knowledge*; and the *Soul* rejoices to transmit to other Persons, its *Thoughts* and its *Passions*.

Every *Flower* is the product of a *Seed*, and every *Seed* of another *Flower*. Love is bred in *One Individuum*, and it extends it self to *Another* by the help of the *Will*.

No Man is content to wish well to *Himself*, if he do not wish well also to *Another Self*. The first is *Immanent Love*; the Second is *Progressive*: And the former is the *Love of Concupiscence*; but the *Latter of Benevolence*.

However yet, the *Love of Benevolence* in regard of the *Beloved* is but barren and ineffectual, if it do not produce in the *Be-*

Beloved a Reciprocal Affection towards the Lover ; which, of two Lovers, makes two Friends.

The beginning of *Benevolence* is *Self-love*, but it is not *Benevolence*; and the Beginning of *Friendship* is *Benevolence*; but it is not *Friendship*: For every *Friend* is *Benevolent*; but every *Benevolent Person* is not a *Friend*.

And although it be True, that the *Eyes* are the faithful Guides of *Love*; yet the Love of *Benevolence* may be conceived likewise as well by the *Ears*: For the *Fame* of *Virtue* is sufficient to beget *Love* towards an unknown Person in a moment.

But the Love of *Friendship* is long a producing, and has the *Birth* of an *Elephant*; which Creature, because it lives a long *Time*, requires a long *Time* also for its *Birth*.

The Minds of Men have many Depths and Foldings, which cannot be Sounded or Discovered but by a sagacious Search, long Practice, and certain Experience.

Animals and Plants may likewise be loved with the Love of Benevolence; but not with the Love of Friendship: because they do not love those again, that love them.

The *Plane-Tree* was dearly Beloved and richly Adorned by *Kerxes*; but his Love was as insensible to the Thing loved, as the Lover was senseless and stupid for his Pains.

Glaucus loved his *Horse* so well, that he fed him with human Flesh; and in Recompence he was devoured at length by the beloved brute. That *Beast* was mightily Lov'd, but it did not love again: nor to say the Truth on't, the *Horse* lov'd the *Flesh of his Master*; but not the *Master himself*. That

That of the *Dog* seems to be *Friendship*; which being Careſſ'd, CAREſſES you again; being Flattered, Flatters you; and being Loved, Loves his *Master*: But because that is only a simple Paſſion and a ſensitive, not an electiue *Affection*, it is called *Instinct* not *Friendship*; for the *Cur* loves only that he may be much made on, and he does not pay his *Master* *Love for Love*.

It is not *Friendship* if the *Beloved* know not of the *Love* of the *Lover*, and does not *Love* him again by a voluntary Election.

There are therfore three ſorts of *Love*; *Immanent*, *Transient*, and *Reflex*; *Self-Love*, *Love of Benevolence*, and *Love of Friendship*.

"Tis true that he who *Loves well*, deserves to be *Beloved*: notwithstanding to *Love* to be *Beloved again*, is rather the *Love of Coneupiſcence*, than of *Friendship*; and

and it is so much the more *selfish* too, if he loves to receive *Profit*, or *Delight* from it.

He that gives a Benefit deserves to receive a Benefit: but he that does a Kindness on purpose that he may receive a Kindness, is not *Benefical*; but a *Merchant of Benefits*: he who loves that he may have a *Return of Love*, is not a *Friend*, but a *Merchant of Love*: For he loves not his *Friend* upon this Account, but *Himself*.

For this Reason, the *Love* of *Concupiscence* does not oblige to *Reciprocal Affection*; for in Exchange of that *Love*, he has for his reward some *Delight* or *Gain*.

C H A P. IV.

*Of the Species or several Kinds
of Friendship.*

There are Three *Amiable Objects of Friendship*; The *Profitable*, the *Delightful*, and the *Honest*: The Goods of *Fortune* are *Profitable*, the Goods of the *Body* are *Delightful*, and the Goods of the *Mind* are *Honest*.

The *Profitable* are not *Amiable* for Themselves, but by Accident only, for as much as they serve to acquire the *Delightful*, or the *Honest*. The *Delightful* are *Amiable* of Themselves, to *Sensitive Nature* altered by Accident. The *Honest* are *Amiable* of Themselves, to the *Reasonable and Perfect Nature*.

So that according to the Methods of Providence, the *Profitable* and *Corporal* are in order to the *Delightful*; and the *Delightful* to the *Honest*: For all *Externals* only serve the *Body*; and the *Body* the *Soul*.

And therefore there are *Three Species* of *Friendship*; *Profitable*, *Delightful*, and *Honest*: For the *Habits* are distinguished by the *Acts*, and the *Acts* by the *Objects*.

Whence you may know, that these three *Species* of *Friendship* do not divide the *Genus* of it adequately, but analogically only; for the three Amiable Objects being *Subordinate* to one another, the Name of *Friendship* Principally and Primarily agrees to the *Honest*; in the second place to the *Delightful*, and lastly to the *Profitable*: So that the *Honest* are Essentially; but the *Profitable* and the *Delightful* are only by a certain

tain Metaphor of Similitude or Likeness, called *Friendships*.

Hence it follows that the *Friendship* which has *Profit* only for its Object, is no true *Friendship*: as for Instance, *Confederacies* and *Societies*, or *Companies* of Men, being not founded upon a sure and *Intrinsical Virtue*, but upon *External* and *Accidental Interests*; when these *Circumstances* are changed, the *Confederacy* is also changed with them; and very oft the *Friendship* turns into *Enmity*, and *Human Society* into a *Company* of *Savages*.

In the *Roman Triumvirate* of *Lepidus*, *Antonius*, and *Cesar Octavian*, their *Friendship* only lasted so long as the hopes continued of dividing among *Themselves* the *Roman Empire*, upon the Ruin of *Brutus* and *Cassius*:

But these *Two Persons* being ruined, and the *Empire* divided;

the

Triumviri divided also their *Friendship*: For *Each* of them aspiring to the *Whole*; after they had gain'd their Point, *Anthony* and *Octavian* united themselves to deprive *Lepidus* of his *Part*: And afterwards *Anthony* breaking *Faith*, endeavoured to spoil *Octavian* of his *Share*; but whether it was the *Good Fortune* or *Valour* of *Octavian* that prevailed, he remained *Sole* in the End in spite of them *Both*: And then he had no more need of making *Friends*, when all Men were become his *Subjects*. Observe here only the *End* of *Profitable Friendship*. Neither has *Voluptuous Friendship* any surer Foundation or better Effects.

Voluptuousness is the quickest of all human *Passions*, and it is the Nature of *Passions* to be fleeting; and they are by so much the more *Unstable*, by how much the

more quick and sudden they are. Because they are all *Irrational Motions*, which are changed every Moment; but the more *Violent* the less *Durable*.

It is not without Reason, that *Voluptuous Love* was feigned by the Poets to be a *Winged Child* for it is more *Irrational* than a *Child*, and lighter than Feathers and the *Emblem* of carrying in his hand a small Faggot of light Wood, which is soon kindled and lasts but a little while represents its *fickleness* to the Life.

Voluptuous Love endures as long as the *Pleasure* lasts; but if either Time or Sicknes changes the Flowery *Spring* on the Face into a Frosty *Winter*: Or if a Beautiful *Fair* become Eclipsed by Another more *Charming* and *Fair*, what before was *Amiable* becomes *O-*

dious

dious, and that which at first extreamly Pleased, does now wholly Nauseate.

More just than grave was the complaint of *Ariadne* against *Theseus*, and of *Dejanira* against *Hercules*; who, tho' they were Valiant Men in Arms, were yet *Light* and *Inconstant* in Love: For upon the first Appearance of a *New Beauty* they broke Faith with their *Old Mistresses*; because they Fought as *Valorous* Men; but they loved, as *Voluptuous*.

It has filled the World with greater Matter of Admiration, that *Periander*, one of the Seven Wise Men of Greece, to make himself a Gallant acceptable to *Pbrine*, who was a meer Stranger to him, should become the Mortal Enemy of his chaste Consort *Melissa*, and at one stroke cut off the Knot of his Marriage: and the thred of her Life.

However the *Love* of that *Wise Man* was not founded in *Wisdom*, but *Delight*. He knew enough, but he was not *Wise*; for the *Truly Wise*, love not for *Pleasure*, but for *Honesty*: And so such *Wise Men* as thesee know better how to *Teach* than to *Practice*.

Therefore neither the *Profitable* nor the *Delightful*, is true *Friendship*; for neither the one nor the other aim at the Good of their *Friend*, but their own *By-End*.

True and *Perfect Friendship*, founded upon *Virtue*, is only what is *Honest*: as that was, of *Pelops* and *Epaminondas*, above-mentioned.

Nothing in the World is more *Stable* and *Firm* than the *Object* of *Virtue*, which has a strict *Conformity* with Right Reason: That is to say, with the *Eternal* and

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Immutable Law of the Divine
Will.

Therefore *Virtuous Friendship*
is in it self *Constant* and *Immu-
table*; because its *Object* is not
mutable, and the *SUBJECT* loves
not by *Passion*, but by *Habit*.

But although *True Friendship*
neither loves for a *Profitable*, nor a
Delightful, but for an *Honest End*.
Notwithstanding yet as it is *Honest*,
it is both *Profitable* and *Delightful*.

If every one takes *Pleasure* to
see his *Face* in a *Looking-Glass*,
especially when it is *Handsome*
and *Beautiful*: What *Pleasure* and
Satisfaction must not the *Virtuous
Lover* find, when he views in his
Virtuous Friend, the *True Image* of
his own *Virtue*, *Fidelity*, and *Good
Manners*?

And when the *Love* is *Reci-
procal*, how much does the *Delight*
encrease; for while the *Love* of
the *one* reflects upon the *other*,

each has his own proper Joy and that of his Friend too, to enhance the Delight.

On the other Side, what is more aiding in both Fortunes than a *Faithful Friend*; sometimes by *Counsel* in practicable, but dubious Affairs; and sometimes again in *Adverse Fortune*?

No Trafficking Society or Company of Merchants can double or advance its Capital Stock, like a *Faithful Friend*; who by giving his Love upon Exchange, gains what his *Friend* has, without any Loss of his Own: For All Things are in *Common* among Friends; as you shall see By and By.

From what is here Propounded, it may easily be gathered; that the proper Time for *True Friendship*, is the *Middle Age*.

The Vigorous Youth is violently hurried on by his Passions, and loves

loves altogether for *Pleasure*. The feeble *Old Man* having need of many Helps and Assurances, loves for *Profit*. The *middle-aged Man*, in whom the Passions are more *Sedate*, and the Vigor neither too *Uppish*, nor as yet too much *enfeebled*, loves for *Honesty*.

The *Young Man* is too *Credulous*, and takes every one for his *Friend*; The *Old Man* too *Suspicious*, and doubts every bodies *Friendship*. But the *middle aged Man* keeps the *Golden Mean* between the two Extreams of *Fondness* and *Aversion*; Judges according to *Truth*, and loves according to *Judgment*.

CHAP.

C H A P. V.

Of the Acts of true Friendship.

THE *Acts of True Friendship* may be drawn to Three Heads: That is, of *Benevolence*, *Beneficence*, and *Concord*.

Benevolence is a *Simple Motion of the Will*; which wishes well to *Another*, but without any *Will* of doing him *Good*.

If you happen to see two *Cavaliers*, a tilting or running at the Ring, which you never saw *Before*; you shall naturally feel in your self a Sudden and *Partial Inclination*, rather to the Victory of the *one* than the *other*: And yet for All this, you are not moved to give him any *Assistance*.

Whether this *Good Will* be

caused by a *Natural Sympathy*, or a Sudden Passion of the Mind, it is a Love of *Benevolence*, and not of *Concupiscence*; for you desire that one of the *Combatants* may be *Victorious* for his own *Good*, and not for *Yours*.

But in this Case it is only an *Internal Act* and *Barren*, because it produces no *External Act* towards the Relief of the *Beloved*:

He cannot be a *Friend* who is not *Benevolent*; but he that is *Benevolent*, is not for all that immediately a *Friend*: For though the Simple Love of *Benevolence* were *Reciprocal*, it could not be called *True Friendship*; but *Metaphorical* only, and the Beginning of *Friendship*, not *Friendship* it self in Perfection.

It is therefore the *First Act* of a *Friend*, to wish well to his *Friend*; to desire that he may live, and that happily too; to

rejoyce in his Fortunate, and to be sorry in his Unfortunate Adventures. But this *Benevolence* is Fruitless yet, and Ridiculous, if *Beneficence* does not Accompany it, and reach it a *Helping Hand*.

It is not an *Efficacious Will*; which only wishes well to *another*, and yet uses no means that may conduce to his Success or Happiness.

He who does not desire to *Help*, does not *Love*; and he that can *Help* and does not actually exert himself, does not *desire* to *Help*.

The *Mind* is as well known by the *Deed*, as *Health* is by the *Pulse*. *Jupiter* Laughed at that *Carter*, who made his Vows and Prayed that his Cart might come out of the Mire; while he *himself* all the while did not so much as reach forth his hand to Assist it. The *Friend* that does not *Help*

Help in Time of need, is just so much to be valued as the *Enemy* that do's not *Hurt* upon Occasion.

Benefit and *Injury* are two contrary Things. An *Injury* looses the Knot of *Friendship*, and a Benefit tyes it. It is true that to *Love* to the End that we may receive a Benefit, is not the Love of *Friendship*; but to *Love* upon a Benefit already Received, is a good Beginning of *Friendship*.

Therefore Benefits, in the first Place, are the Elements of *Friendship*; and afterwards they become the Aliments of it: Because all Bodies are Maintained by that of which they are at first Composed.

It is True, that Every Benefit is not a Benefit, properly speaking; unless it be *Honest*. Benevolence is sometimes *Maleficence*: As for the purpose, when a Man by complying with his *Friend*, injures *Friendship* it self, and makes it worse than *Enmity*. R_H

Rutilius and *Scaurus* were two near and dear Friends : But *Rutilius* being requested by *Scaurus* to do an *Unjust Thing*, excused himself. Upon which *Scaurus* was much troubled at the *Refusal*; saying, *What need have I of your Friendship then, if I cannot obtain of you a Benefit?* But *Rutilius* Answer'd him Honestly, *What Better am I for your Friendship; If I must do for you an Unjust Thing?* And upon this Conjunction, their *Friendship* ended. *Love* broke his *Bow* and extinguished his *Torch*.

The Answer of *Pericles* was Finer, but the Conclusion was not half so Good. A certain *Friend* of his made bold to intreat him by the holy Bond of *Friendship* to lend him a *false Oath*: Upon which he answered; *Amicus usque ad aras: I would have us to be Friends; but Only to the Altars.*

All

All People in those days that solemnly *Swore*, were wont to lay their Hands upon the *Altar*: So that his Answer was more Memorable than that of *Rutilius*; but he broke not off the shameful *Friendship* immediately, as *Rutilius* did upon a base Request.

The true Knot of *Friendship* is not that which ties a *false Friend*; and he's certainly a *false One*, who exacts for a *Benefit*, a *Sacrifice*, and a foul *Perjury* for a *Kindness*. This was a *Friendship* indeed (as *Cato* said) not to be amicably *untied*, but to be *tore-off* and *broke in pieces*.

From *Benevolence* joyned with *Beneficence* arises *Concord*; which is nothing else but a Friendly and Faithful *Union of two Hearts*.

The *Heart* of Man is the *Principal* and the *Origin* of all the *Members*; the beginning of all *Vital Motions*; the *Organ* of the *Passions*

Passions, and the *Throne* of Love.

Two Citterns being wound up to the same height; if you touch *one* of them, the *other* moves in *Consort*: And what the *Strings* are in *Citterns*, the *Hearts* are in *Lovers*.

From hence it comes to pass, that when *Two Friends* meet one another after some Absence for a time, they mutually Carefs at first sight, and visibly demonstrate how their *Hearts* beat in their Breasts and move towards each other; for by the *Interpreters* of their mutual Affections, they send interrupted and broken Accents to their *Tongues*; hot Spirits to their *Faces*; sweet Tears to their *Eyes*, pleasant Smiles to their *Mouths*; and with streight Embraces, joyning Breast to Breast, the *Heart* of the *one* is as closely united with the *Heart* of the *other*, as it is possible for Human Endear-

Endearments to make them *one*.

One Heart therefore being Communicated with the *other* between True Friends, they likewise Communicate their *Thoughts* and their *Wills*; for the *One* wills what the *Other* wills, and *each* consents to the *other's* Sentiment: It being impossible there should be any *Discord* in their *Minds*, when there is such a perfect *Concord* in their *Hearts*.

From hence springs that high *Enjoyment* of *Conversing* and *Living* together, whereby they view one another's *Souls*, as it were in their *Eyes*; which are the *Windows* of the *Heart*; So that the *one* becomes the *Theatre* of the *other's* *Mind*, and is ravished as it were with the Beautiful and endearing Actions of his *Friend*.

Hence comes likewise the grievous *Affliction* and *Sorrow* at the *Parting* of Friends, when one Heart

Heart seems to be violently torn
and forc'd away from the other.
Hence arise those *Dialogues* at a
distance by interchanging of *Mes-
sages* and *Letters*, communicat-
ing their *Thoughts* to each other
in a piece of Paper. Hence also
proceeds that *desperate Grief* and
Distraction at the Death of an In-
dividual Friend ; which some-
times made the *Living* throw him-
self upon the *Funeral Pile* of his
dear *Deceased* Brother ; chusing
rather to *Die* with him than to
Live Alone : And so like the In-
combustible Linnen made of the
Stone *Amiantus*, the *Candor* of his
Fidelity encreased with the Flames
of his *Friend*.

But what Wonder is it ? Since
they *Both* have but *one Heart*,
one Will, *one Intellect*, and in two
Bodies but *one Soul* only.

The Mother of *Darius* was
once deceived by the Rich Gar-
ments

ments of *Hephæstion*, and reverenced him instead of *Alexander*: But finding her mistake, she begged *Alexander's* pardon for her Innocent Error. No, Madam, said *Alexander*, your Majesty committed no Error; for *Hephæstion* is my other self.

Miraculous Love! The most powerful *Enchanter*; which by Strange but a True *Metempsycosis* or *Transmigration*, changes one Soul into Another, and of Two makes One.

And therefore those dear Friends, *Pylades* and *Orestes*, of Famous Memory and Example, told the Tyrant no Lye, in a favourable Sense; when, upon striving to Die the one in Exchange for the other, the one boldly affirmed himself to be the other, and would willingly have laid down his Life for his Friend.

They

They spake *Truth* even in a *Lye*, according to the Rules of *Friendship*; for *Orestes* lived in *Pylades*, and *Pylades* in *Orestes*: and the *Tyrant* in Killing the *one*, killed the *other* too; and yet in killing *Two*, killed but *One*: Or to say more on't, rather *none* at all; for the *Fame* of that wonderful Love made them Both *Immortal*.

C H A P. VI.

Whether Friendship be a Virtue?

THose *Friendships* are Un-worthy of the Sacred Name of *Virtue*, which have a regard to nothing but *Pleasure* and *Profit*; for they do not reach the *Sphere* of *Honesty*, but lie groveling in the base *Region* of *Concupiscence*, which

which is common to them with Beasts.

But to love One because he is *Virtuous*, is an *Act* of Generous Benevolence, which has *Virtue* for its End.

If you love *Leonidas* the *Valiant*, because he is *Valiant*, it is an *Elective Act*, which is reduced to *Fortitude*; If *Cato* the *Constant*, as he is *Constant*, it will appertain to *Constancy*; If *Atticus* the *Veracious*, to *Veracity*; If *Xenocrates* the *Chast*, to *Chastity*: For as the Object is, such is the *Act*.

And if These *Acts* be *Frequent*, there will arise from them *Elective* and *Virtuous Habits*, of the same Species and *Quality*; for as the *Act* is, such is the *Habit*.

But for all this, *Virtuous Benevolence* is not *Virtuous Friendship*, if it be not *Reciprocal*.

Primassus, a great *Virtuoso* in every Respect, was so much Enamoured with the glorious *Virtues* of the *Abbot of Clugny*, whom he knew only by common *Fame*, that he took a Journey from *Paris* on purpose to contract a *Friendship* with so Virtuous and Learned a *Prelate*.

On the other hand, the *Abbot* who knew him not at the first Sight, thinking him to be a Person of no Worth or Value, took such a violent *Antipathy* against him that he ordered the Door to be shut in his Face, that upon the first Address, he might not so much as see him: which Affront he had never put upon any Person *Before*.

They were Both Virtuous, and Both Learned Men; but *Primassus* loved the *Abbot*, and was Hated by him; but the *Abbot* hated *Primassus*, and was Beloved. The one was like the *Ivy* which loves

the *Elm*; and the other like the *Elm* which hates the *Ivy*.

But after the *Abbot* was better acquainted with the *Virtues* of *Primassus*, their *Love* became great and *Reciprocal*, and they contracted a most *Virtuous*, *Faithful*, and *Famous Friendship*.

So that *Friendship*, in short, adds to *Virtue* a rare and excellent Quality; which is called *Reciprocation*.

It is an Eminent *Virtue* resulting from Two *Virtues*; for as from the *Reverberation* of Rays, Heat grows more Intense, so from the *Union* of the *Virtuous Actions* of Two *Lovers*, Love encreases. From *Reciprocal Hatred*, Enmity is higher Enflamed; and from *Reciprocal Love*, *Friendship* is enhanced to the utmost Perfection.

The *Virtue* therefore of *Friendship* consists in the *Reciprocation* of *Virtuous Love*, as *Change* and *Exchange* in civil Societies. *Love*

Love is a Rich and Capital Stock bestowed by Heaven upon Mortals, to employ it either well or ill at Discretion. Some People give it; some cast it away; some sell it; some exercise it in vain Trifles; some in Obscene, and some again in Honest Things. For such as the Employment and Practice is, such is the Love.

True Friendship therefore being considered as a Mutual and Mutual or silent Contract between two Virtuous and Equal Persons, to love and to be beloved again for their Virtues, according to equality; in this Respect it belongs to the Virtue of Justice, which has for its Object, equality in Commerce and in Contracts.

Nothing can break Friendship but Injury; and nothing can serve it, but Justice.

Justice is defined to be a constant and perpetual Will of giving

to others with equality their Right. Friendship is likewise a Will, which respects the Good of another, and not his own, conformable to Merit. So that to love, upon the Main, is nothing else but to wish well to ones Friend for the sake of his Virtue ; which is but doing him Justice.

In Justice the Relative Will of one to another is sufficient ; but in Friendship, there are Two Correlative Wills necessary.

It is true, that the Virtue of Complacency, has some Similitude with Friendship ; but it is a quite different Virtue.

Intention is that which makes the difference betwixt Human Acts and Habits. The Chief End and Design of Complacency is to be Agreeable to all Men, because common Humanity and civil Conversation require that Temper : But Friendship moves upon ano.

another Bottom. For the *Motive* of the Return of Love to a *Friend*, is because *Friendly Justice* requires it. Every Courteous Man will use *Courtesy*, even towards an *Adversary*; but that is *Complacency*, and not *Friendship*.

But as *Friendship* is a *Moral*, not a *Civil Contract*; and the Measure of *equality* is *Physical*, not *Moral*: So it is not *perfect Justice*. And for this Reason we said that *Friendship* was not a *perfect Virtue*.

It is not the *Justice* of *legal Honesty*, but a *Justice* of *Moral Honesty*; and yet it is so well regulated by *Reason* with the *Maxims* of *Legal Justice*, and so Beautiful, Beneficial and Useful to human Life, that with great Reason it is by all *Philosophers* reckoned among the *Virtues*.

There are Two Kinds of *Justice*; the *Commutative*, and the *Distri-*

Distributive : and there are in like manner two sorts of Friendship. The one is Commutative, which measures the *Quantity* of the Thing that is Due ; and the other is Distributive, which weighs the *Quality* of the Person to whom it is Due.

The first is the Friendship of Equality, which gives Equal for Equal. The second is the Friendship of Inequality, which gives one Proportional for Proportional. And now we will Discourse of them both in the following chapter.

C H A P. VII.

Of the Friendship of Equality.

The Essential Foundation of legal Commutative Justice, is the rigorous *Lex talionis* of Rhadamanthus.

manthus. That is to say ; That every one receive what he has done according to *Equality*.

Retaliation also is the foundation of the *Friendship* of Equality; That every one Love as much again as he is Beloved.

This *Equality* is necessary in the condition of the Persons which are loved ; in the *quantity* of the love with which they are loved, and in the *quality* of the Goods which the one either desires or deserves of the other.

But although *Friendship* be like to legal Justice, as to the *Commutative Equality*, it is nevertheless Different in the manner of *Commuting*.

Commutative Justice supposes an *Inequality* between the Debtor and the Creditor, and reduces it to *Equality* : For put the Case, that *Titius* withdraws from *Seius* the half of the Price of a Jewel ; it does upon

upon making him pay that half, equal the *Debt* to the *Credit*.

But *Commutative Friendship* supposes *Equality of Merit* betwixt the Lover and the Beloved: and therefore to *equal Merit*, it equals the Reciprocal Acts of *Benevolence, Beneficence, and Concord*.

Hence it comes to pass, that *True and Perfect Friendship* is founded on the *Similitude of Virtue*; for an equal *Virtue* renders the *Merit* equal; and to an equal *Merit* corresponds equal *Love*, and equal *Effects*: And this is a *Justice* that gives to every one his Due.

But the Truth is, that in perfect *Commutative Friendship*, together with the *Similitude of Virtue*, there is required an *Equality of Persons*, that the *Merits* of both may be *Equal*.

However, the *Merit of Virtue* increases always according to the

C 2 Dignity

Dignity of the Person. For if the *Lesser* in loving again the *Greater*, observes the Proportion of Persons, it will be no longer *Commutative Friendship*, which keeps to an *Absolute Equality*: But it will then be *Distributive Friendship*, which observes only a *proportional Equality*; and by consequence it will not be *perfect Friendship*, as you shall understand by and by.

But here a great *Philosopher* opposes our Notion, by the way, maintaining that *True Friendship* grows not from *Likeness or Similitude*, but from *Contrariety*.

Do you not see, says *Empedocles*, how the *parched* and *thirsty Earth* loves the *moist* and *fresh Showers*; and the *Body* almost perished with *Cold*, loves the *hot vapour* of the *Baths*? Therefore it is the *Contrary* that loves its *Contrary*.

Do not you observe, says he, how the Learned in their Jarring Sects Dart at one another with their Armed Tongues and Sharp Pens, and how Envions one Artificer is to another? Therefore from Similitude grows Hatred, and not Love.

This Doctrine was formerly looked upon as Wise by Fools; but it was judged Foolish by Wise Men. The Answer therefore to that Objection, is this; That when the Subject is well dispos'd, and in its natural and convenient State, it naturally loves its Like; either for its Conservation, or for its Conversation.

But if it be altered, and out of its convenient State, it only loves by Accident its Contrary, in order to recover its Natural Temper and Disposition.

Cold Distempers are Cured by Hot Remedies, and Hot again,

by Cold. For one Extream being allay'd and abated by the Other, *Health*, which consists in a Mediocrity between two violent Excesses, is restored of Course to the Body by the order of Nature.

So that *Like* naturally loves its *Like*; but accidentally only its *Contrary*: And by consequence from *Likeness* *Friendship* arises naturally; and *Enmity* merely by *Accident*.

The two most Excellent Painters in the World, *Protogenes* and *Apelles* were inseperably joyn'd together by *Art* and *Friendship*. The two Philosophers likewise, *Epicurus* and *Metrodorus* were Faithful Companions. The two School-Fellows, *Damon* and *Pythias*, also were Eternal Friends. All these, in short, were great Examples of the *Friendship* of *Likeness*.

But

But over and above all this, the Similitude and Likeness not only of Virtuous, but even of Vicious Arts themselves, cause Friendship.

The Friendship of Attabas and Numenius, which was so strict that it even passed into a Proverb, was founded upon the Art of Robbing: And that of Simon and Nicon upon the Trade of Perjury.

The Similitude therefore of Arts, whether Liberal or Mechanical, does of it self naturally beget Love. But though it often happens, that one Artificer may by his Excellency diminish the Credit and Glory, or by his Neighbourhood perhaps impair the Gains of the Other; yet Envy, Hatred, and Enmity arising upon it, are not, for all this the natural Effects of the Likeness of Arts, but the Vicious Accidents rather of the Artificers.

However, we do not treat here
of every *Likeness* or *Similitude*,
but only of that which is founded
upon *Virtue*. And this of it self
is *Amiable* and *Incompatible* with
Envy and *Ambition*; because *Vir-*
tue is inconsistent with all *Vice*.

C H A P. VIII.

Of the Friendship of Inequality.

Universal Nature, in its
Theory, would have all
Men *Equal* in *Virtue*, *Wisdom*,
Fortune, *State* and *Condition*, so
that People having neither any
Fear nor any *Need* one of another,
Equality might by this means con-
serve *Love*, and *Love* inviolably
promote *Peace*.

And such was the Natural State
of things perhaps in that happy,
but

but fleeting *Golden Age*; before the two *Devils of Mine and Thine* broke open the Gates of Hell, and brought upon Earth the *Gorgon of Discord*, by Violence and Force of Arms.

But because *Particular Nature*, either through some defect of the *Subject*, or the *Subject* through some defect of *Virtue*, cannot make all Men equally Wise, nor all Rich, nor all Kings; She provided the *Friendship of Inequality*, that by the *Excess* of the one, the *Defect* of the other might be supplied with *Proportion*.

For this Reason, the *Physician* is loved by his *Patient* in a *Sickness*, as his only *Hope*; The *Rich Man* by the *Poor*, as his *Sanctuary*; The *Wise Man* by his *Client*, as his *Oracle*; And the *Sovereign* by his *Subject*, as his *Visible Deity*.

But this is the *Love of Concupiscence*, and not of *Friendship*. For

it is a *Simple Relation* only of the *Needy* to the more *Powerful* and *Rich*, without any *Correlation* of *Love* on their part again to the *Poor*. And he that reflects his *Love* back upon himself only, does not *Love Another*, but *Himself alone*.

And besides this, there being no *Equality* between the *Rich* and the *Poor*, there can be no *True Friendship*: For this *Excess of Inequality* is rather the *Bane of Love*.



The Deformed *Glaucus* may well love the Beautiful *Nereas*; but *Nereas* cannot reciprocally love the Deformed *Glaucus*. An *Excessive Beauty* is always *Proud* and *Haughty*, *Ravishes* her *Lovers*, and *Despises* them; She will be *Adored*, and not barely *Loved*; and she does not *Love*, but *Tyrannizes*.

There

There is no *True Friendship*, said *Plato*, between a *Private Person* and a *King*; for the *King* can do with his *Friend*, what a *Chess-Player* does with his *Men*. He can make them sometimes pass for a *Pawn*, and then for a *Knight*, just as he pleases.

The *Merit of Virtue* increases, according as the *Dignity* of the *Person* grows *Greater*; for tho' the *Intrinsic Value* of *Virtue* be the same in a *King* and in a *Peasant*; yet as the *Extrinsic Value*, among the *Vulgar*, takes it's *Lustre* from the *Person*, therefore *Virtue* is more *Reverenc'd* in a *Prince* than in a *Plebeian*.

If it be *Amiable* in a *Plebeian*, it will be *Adorable* in a *Prince*. We must therefore reduce this *Inequality to Equality*, that the *Relative Love* may produce its *Correlative*, and that *Simple Love* may be changed into *Friendship of Proportion*.

As among Persons that are Equal, Love is reduced to an Absolute Equality, by Commutative Justice : so among Persons that are Unequal, Love is reduced to a Proportional Equality, by Distributive Justice ; to the end that he who Merits the more, may be the more Beloved.

But first of all, one sort of Love is to be Equalled with the Love of a different Kind. That was an excellent Equalization of the Lame Man and the Blind in Isidorus. The Blind Man could Walk, but not See ; and the Lame Man could See, but not Walk : So that the Blind Man taking the Lame upon his Shoulders, and the Lame Man shewing the Blind his Way ; the Blind lent Feet to the Lame, and the Lame lent Eyes to the Blind : And therefore two Bodies being made One by a double Miracle, the Blind Saw and the Lame Walked.

By

By this mutual Benefit, reverberating Love from the one to the other, they formed a true Type of the Friendship of Inequality, as to the Disparity of the Office ; but reduced it to Commutative Friendship, as to the Equality of the Benefit.

What greater Disparity could there be, than that was between Poor Aristippus and Rich Dionysius ? But whilst the Poor received from the Rich his Wealth ; and the Rich received from the Poor, his Wisdom ; exchanging the Goods of the Mind with those of Fortune, by a proportional Equality : they were mighty Friends, and from that reciprocal Merit, resulted their reciprocal Love.

So the Deformed Glaucus giving Jewels to the Beautiful Nereas, and from Nereas receiving Delight ; the Delightful Love was proportionally equalled with the

Pro-

Profitable: And from two quite different Loves sprung up one common Love of *Friendship*, mixed both of *Profitable* and *Voluptuous*

The *Arctick* is not so contrary to the *Antarctick*, as *Lordship* and *Slavery* are: and yet *Mark Anthony* by the *Gentleness* of Commanding, and his *Slave* by the punctuality of *Obeying*, raised their Mutual Love to so high a pitch, that the *Slave* suffering most cruel Torments for his *Lord*, and the *Lord* sharing his great Riches with his *Slave*, granting him his *Liberty* over and above; they were both reckoned among the most memorable Examples of *Friendship*.

There is no Man so little, but an unequal Benefit from him, may Equalize and Merit a great Love.

The kind *Pigeon* casting a little Branch of a Tree into the River, saved the little *Pismire* from Shipwrack; and the grateful *Pismire* biting

biting the *Fowler* by the Foot, saved his *Benefactor*, the *Pigeon*, from the *Birdlime*, which would have cost her, perhaps, her Life.

But if *Ability* be wanting to *Equalize* Benefit with Benefit, the Benefical *Effect* yet may always be Equalled *proportionally*, with a Grateful Affection.

It is not the *Value* which aggrandizes the *Gift*; but the *Soul*, with which it is *Given*: neither can the *Soul* of the *Giver* be ever so *Great*, but it may, in some manner, be *equalized* by the *Soul* of the *Receiver*.

Great *Favours* are repay'd by *Cordial Thanks*; and the want of *Ability* is supplied by the *Generosity* of the *Will*; for an earnest desire to do a *Kindness*, out of our *Power*, is a great *Benefit*.

In this manner *Distributive Justice* equalling, by a *Geometrical proportioning* the *Lesser Person* with

with the *Greater*, it also equals by the same Proportion, the *Debt* to the *Merit*, and the greater *Benevolence* with the greater *Benevolence*. This Virtue in reciprocating Love lays the Foundation of an *Equality of Friendship*, tho' it be never so imperfect upon an *Inequality*.

From what has been already discoursed, it is easie to clear up and remove the confusions of perfect and imperfect *Friendship*, and to give each its proper and adequate Definition.

Perfect Friendship therefore is a reciprocal and efficacious Benevolence between two Persons of Equal *Quality*, caused by the Similitude of their *Virtues*; the one desiring the Good of the other with mutual *Beneficence* and *Concord*.

The Friendship of Inequality is a reciprocal Benevolence between two Persons of Unequal *Quality*,

with

with a proportional Equality of Benevolence and Concord.

C H A P . IX.

Some Queries about Friendship.

I. **W**ether it is better to have Friends, or not to have them? Because Friendship is a strong Obligation, and every Tye takes away the Liberty of him that is Ty'd. The Eyes have enough to do to bewail their own Miseries, without weeping for another's. And if thou be half another's, thou then art not thy self by half; and he that is not All his own, cannot be Free.

Great Philosophers maintain'd that it was better for the Wise Man to have no Friend, than to have One; for he that is Superior to All ought to be Subject to None.

I Answer, that he who is ty'd by his own *Free Will*, is under no *Tye*; but he rather tyes the *Will* of *Another* to his *Own*, than his *Own* to *Another's Will*: for he acquires as much as he *Loses*. But if it be true that in some measure a Man's *Liberty* is lessened by *Friendship*: we Reply, that it is abundantly compensated with it Important a Good, and so necessary a Benefit to human Life, that it is better to be so *Ty'd* than to be *Free*.

2. Whether a Man be more obliged to Love himself or his Friend. On the one side, *Self-Love* is most shameful; for the *Love* of *Concupiscence* is the Executioner of the *Love of Friendship*.

On the other side, if our Friend ought to be Beloved because he joyned to us in our *Love*; Who more joyned and near to us than our *Selves*? And he that is not Good

for Himself, will never be Good
for Another.

I Answer, that as to Delightful Goods, or those of Fortune, it is more laudable to Prefer your Friend before your Self; but as to the Goods of the Mind, it is blameable to part with Virtue in complacency to a Friend, or to procure Virtue for his Friend rather than Himself. Friendship is the Greatest of external Goods; but Internal Goods are better than friendship.

Scipio Africanus was an Example of the First; who in Competition for the Consulship, acquired greater Glory in giving place to his Friend, than in obtaining that Dignity. Rutilius was an Example of the Second; who (as we have said) would rather lose his Friend, than do an Act of Injustice to oblige him.

Neither

Neither the one nor the other is contray to the Laws of Self-Love or of Friendship : for if your Friend be *Virtuous*, he ought to do the Like towards You ; and if he be *Vicious*, he is not a *True Friend*. And in short, the Loss of a *False Friend* is a great Acquisition.

3. Whether a Friend be obliged to expose his Life for Another. For on the one side, as Operation supposes Being, so Friendship supposes Life ; and Life being once Lost, Friendship is Lost too.

The true Measure of Friendship is to Love his Friend as himself, and therefore he transgresses the Rule, who to save Another, Loses Himself : for he Loves him not only as Himself, but much more than Himself. And it is a great Fault to destroy the Original for the Preservation of the Image or Copy.

For this reason, Meccenas, the great Idea of Friends, said, *Omania pri-*

amico-

amicō faciamus, dum modo viva-
mus: We ought to do all things for
Friend, but so that we may Live.

On the other side, if what is
Laudable be the measure of what is
Honest, it cannot be denied, but
upon the Wings of Encomiasts, they
have flown up to Heaven, who have
sacrificed their own Lives, to save
their Friends.

I Answer, that upon compar-
ing Life with Life, every one is
obliged to prefer his Own before
another's; because a well-ordered
life begins at Home first.

But if we compare Life with
Virtuous Action, the Virtuous
Action may be prefer'd before ones
own Life: and what Action is
more Virtuous than to expose ones
Life for his Country, his Prince,
or his Father?

But it is so much the more a
generous Act of Virtue to expose
ones Life for a Friend, than for

a Father, by how much the Knot of Blood obliges farther than that of *Friendship*. The one is a Debt of *Legal Justice*; but the other is only a Merit of *Moral Honesty*: and the *Spontaneous Virtue* is still more Generous than the *Forced*.

It is certain that the *True Friend* being obliged to love you again with equal *Affection*; if you expose your *Life* for *Him*, he ought to expose *His* for *Tom*. And if in a common *Shipwreck* one Man alone having a *Plank* should out of a meer Motive of *Generous Virtue*, profer it to his *Friend*, he ought with equal *Virtue* to refuse it for the other's *Safety*. Otherwise, the *Love* would be neither *Equal* nor *Reciprocal*.

And upon this *Æquilibrium* were founded those Tender Strugglings between *Pylades* and *Orestes*; which, though they were

Feigne

Feigned by the Poet for the Delight of the Stage, drew Real Tears yet from the Eyes of the Spectators ; And what do you think they would have done then, if those Passions had been *True* ?

4. If to Love, be nothing else but to desire Good to our Friend, it may be asked how much Good we may wish him ?

For if to wish him little Good, be to Love him little ; He that Loves to the Height, desires he may have Great Goods, the vastest Fortune, and the highest Empire.

Darius Loving his Friend Zopyrus extreamly, wished him as many Souls and as many Bodies as there were Grains in the Pomegranate, which he held in his Hand.

I Answer, that efficacious Desire passes not the Bounds of what is Possible, and the Vows of True Friends are not Impracticable nor impossible with Friendship.

It

It is the Weakness of a *Female Head*, to desire strange and imaginary Greatnesses for her Children; and it's a foolish Desire of a private Person, to wish a great Empire for his Friend.

Because if you desire for your self an *equal Empire*, it is a great *Vanity*: And if you should remain a *Private Man* while your *Friend* mounts the *Royal Throne*; the *Equality* being gone, *Friendship* is lost.

Cleon being made King of *Athens* against his Will, called his Dear Friends together, and took leave of them with Tears in his Eyes, knowing for certain that *Friendship* and *Majesty* cannot Sit well together upon the same *Throne*: for he who Cloaths himself with *Majesty*, puts off *Friendship*: So that his Beloved Creatures by acquiring a *King*, lost a *Friend*.

5. Whether it be more the Property of Friendship to Love than to be Beloved? For as it is better to be Honour'd than to Honour; because in Honouring, you value others Virtues, and in being Honour'd, your own are valued: So in Loving, you Honour another's Virtue, and in being Beloved, your own is Honour'd.

I Answer, that as to the Love of Concupiscence, it's better to be Beloved than to Love; but as to the Love of Friendship, it's better to Love than to be Beloved: For that Love is reflected solely on the Lover, and this turns directly on the Beloved.

Friendship is a Virtuous Habit, and every Habit is more Active than Passive; for it inclines still to do Acts of its own Species and Equality. The Love of Concupiscence is a Passive Love; but the Love of Friendship is altogether

D

Active

Active. This Loves for the Sake of Loving ; and that Loves to be Beloved.

The Habit of *Liberality*, tho' it be a Virtue that Moderates the Affections in *doing* and *receiving* Benefits ; yet certainly of it self, it inclines more to *do* than to *receive* them ; for that is its Nature : And so it is the Property and Nature of *Friendship* rather to *Love* than to be *Beloved*.

But besides all this, he that *Loves*, knows that he *Loves* ; but he who is *Beloved*, knows not whether he is *Beloved* or not : For every one knows his own *Heart* better than another's. The one therefore is *Certain*, and the other *Uncertain* ; and where there is the greater *Certainty* there is the greater *Love*.

6. Whether it be better to have many Friends, or but one alone ? For, on the one side, the Ship rides safer

safer that has more Anchors; and the Weight is more secure, the more Supports it has. Friends are as Anchors against Fortune and Supports against Falls. It is therefore better to have a great many than few Friends.

On the other side, the saying of a great Philosopher was highly Praised. It is not good for a Woman to be without a Husband, and yet it is not tolerable for her to have many Husbands: So it is not good for a Wife Man to be without Friends, nor yet to have many; for he that has many, has none.

I Answer, that as to Profitable and Delightful Friendship, it's hard that the Friendship of Two should last long, but impossible that of many should endure: For neither the one nor the other are perfect Friendships; because the Foundation is not Perpetual, and when that fails, the Profitable and Delightful are changed in a Moment.

D 2 But

But as to *Perfect Friendship*, to find a *Friend* like your self, of the same *Condition, Temper, Genius* and *Virtue*, is a *Rare* thing; but to find *Many* is a *Thing impossible*.

Perfect Friendship requires the highest *Benevolence*, the utmost *Beneficence*, and the greatest *Concord*.

Among *Many*, there cannot be the highest *Benevolence*; because the Love towards *One* diminishes the Love towards *Another*: Nor the highest *Beneficence*; because he that receives from *Many* is a *Debtor to Many*: Nor the highest *Concord* at last; because *One Heart* may agree with *Another*, but never with *Many*: For so *Many Men* so many different *Minds* and *Character's*.

To love *Many* therefore with *Remiss Love*, in order to be loved of *Many*, is no difficult Thing.

for a *Virtuous Person*; but a hundred *Remiss Loves* make not up *One perfect Love or Friendship.*

But to love *Many* as Your *Self* is not possible; except you can be divided into *Many*, or unless *Many* may be reduc'd into *One*. To be oblig'd at the same time to *Weep* with *One*, and to *Laugh* with *Another*; and to accommodate your *Genius* to different *Tempers*, is as great an Inconvenience as to serve *Many Masters*.

So that the *Wish* of *Darius* to have as *Many Zopiruses*, that is, most perfect *Friends*, as there were Grains in the Pomegranate, was one of his *Dreams*; who only dreamt what he wish'd.

It is story'd of *Scipio Africanus*, that he never went out of Doors, but he made some new Acquisition of a *Friend*.

But *True Friends* are not to be found as *Pibbles* in the Street.

D 5 They

They were *Benevolent* perhaps but not *Friends*. The Onely *True Friend* he had, was *Polibius*, who gave him that Advice.

It's better therefore for a Prudent Man to have no *Enemies*, All People *Benevolent*, and One *Friend* Alone.

7. *Which The is the streighter of the Two, that of Brotherhood, or that of Friendship; or whether more be due to a Friend, or to a Brother?*

I Answer, that the Bond of *Brotherhood* is founded upon that Geometrical Maxim; if *Two things be equal to one Third, they are equal between Themselves.*

Upon the same *Maxim* is also founded the Bond of *Friendship*; for both the *One* and the *Other Friend* are united in a *Third Thing*; that is, in the *Love of Virtue*: So that *One* loving the *Virtue* of the *Other*, Love unites the *one* with the *other*, or rather

trans-

transforms the *One* into the *Other*.

The Bond of *Friendship* therefore is far more Noble than that of *Brotherhood*; for the last is corporeal and common to *Brutes*, but the former Spiritual, and Proper only to *Man*. The second only unites *Blood* with *Blood*; but the first engages *Will* with *Will*, *Mind* with *Mind*, *Soul* with *Soul*.

Hence it comes that among *Brothers*, though the Bond of *Blood* remains intire, there is seldom for all that any *Concord*; and that which should most *Unite* them, does often most *Divide* them; for each desiring the Goods of their *Father*, the *one* eдеavours to geize the Goods of the *other*.

But among *Friends*, while the Bond of *Love* lasts, there can be no Discord; for upon agreeing together to wish each other's *Good*, they put in *common*, and

D 4. share.

share between them their own Proper Goods, upon all Occasions.

From whence it is concluded, that *Brotherhood* is a *Natural Tye or Bond*, but *Friendship* is a *Virtuous Duty*, that obliges to *Beneficence* by *legal Justice*; and *This by Moral Honesty*. But it's a greater Virtue (as you have heard before) to do Good to another by *Spontaneous Benevolence* than by an *Obligation of Justice*.

8. Finally, it may be Asked, whether Death dissolves Friendship? For Death being the last Line of Human Affairs, it seems to cut off the Thread of Life, and of Love with the same Stroke.

But we do not speak here of *Supernatural and Cœlestial Love*; for Heaven being all Love, and Hell all Rancor and Torment, we discourse of the *Soul* init's Natural State of Separation, by prescinding from *Eternal Glory* and *Eternal Damnation*. I

I Answer therefore that *Sensual Love ceases at the End of Life*; but *Intellectual Love lives after Death*: For *Corporeal Faculties* all die with the Body; but *Spiritual Faculties* remain in the Spirit, after separation.

There remains in the *Soul* the *Intellect* or *Understanding*; and by consequence, the *Will* remains in it: for the *Appetitive Powers* are inseperable from the *Apprehensive*. But in the *Will* remain the *Spiritual Habits*, which are the Fountains of true *Friendship*.

If therefore the *Intellect* of the *Deceased* remember that Object, which was so Amiable and Agreeable to it, the *Will* must needs at the same time by its own proper *Habit* be moved towards it; and that *Motion* is the *former Love*, which remains after *Death*.

When the *Soul* is in the State of *Separation*, the *Intellect* is unfettered

toried from the drossy Body and becomes more Pure and Perspicacious ; And so likewise the Will is more Ardent, and the Love more Sincere : for the better the Amiable Object is Known, the better it is Beloved.

For if in the Soul seperate (as the holy Schools teach us) there remains a Natural Inclination of being Reunited to its Body ; taking satisfaction, to see its Tomb ; viewing its beloved Spoils ; and desir ing as much as possible to re vest Them, because the Body was to the Soul a Dear Friend : It feels no less Desire to think on and see its Dear Friend again, who was the Object of it's Love, and as it were, the Soul of its Soul.

On the contrary, they who hated one another when the Soul was Incorporated, do naturally abhor and hate one another, when the Soul is seperated from the

the *Body*; *Love* and *Hatred*, remaining equally Imprinted in the *Soul* for ever.

Bodies that are *Slain* give a clear Evidence of this Truth; for at the *Presence* as well of their *Friends* as of their *Foes*, they frequently fall a *Bleeding* afresh from the *Wound*; which is a wonderful but no miraculous *Syntom*: Attributed by the Learned either to the *Hatred* or the *Love*, that remains deeply Impressed in the *Soul* of the *Slain*; as if the Blood of the *Slain* cry'd aloud for *Vengeance* with words of Blood, and stirred up his *Friend*, as the *Elephant* is provoked with the sight of *Blood*, to *Revenge*.

C H A P. X.

*Of the Laws of Friendship; or
a Compendium of the whole
Treatise.*

Laws, Judges, Tribunals, Rewards and Punishments, are necessary as well in Friendship as in other Commutative Contracts; to the end that Equality may be Conserved, and Inequality made Equal.

Felicity is the Reward of this Noble Contract of Friendship, and Blame the Punishment. Conscience is the Tribunal; Reason, the Judge; and the Principles of Commutative Justice are the Laws of it.

The Laws of Friendship were esteemed Sacred; for as they had Jupiter Aventinus for their Testimony,

mony, those Antient Sages judged, that a Contract of Hearts could have no other Testimony, but that Eye which sees all Hearts.

The Laws also of *Hospitality* were called *Sacred*, because they were founded upon the Laws of *Friendship*: But *Hospitality* is only a fleeting and momentaneous *Friendship*: And *Friendship* it self is a continual *Hospitality*; which has for its Lodging and Entertaining of one *Friend*, the Heart of *Another*.

So that if to violate the Laws of *Hospitality* was *Perfidiousness*; to violate the Laws of *Friendship* was *Sacrilege*.

As the *Acts* of *Friendship* are four; *Election*, *Benevolence*, *Beneficence*, and *Concord*: so all these *Acts* derive their *Laws* from the Equality of *Commutative Justice*.

The first Law of *Election* is this; That *every Like chuse his Like*.

Like: For there can be no perfect Reciprocation of Love, but only among Friends.

Neither can there be any perfect Similitude or Likeness, except that which arises from Virtue; for all other things are Amiable only by Accident. Virtue alone is perfectly and essentially Amiable of it Self, to which all other Objects are ordered for the Perfection of Friendship,

Upon this Election depends the Firmness or the Weakness of Friendship.

When any Man makes his Complaint, saying; *My Friend is Inconstant, Unfaithful or Ungrateful*: This is a Complaint more shameful to the Complainant than to the Person that is Complained of; because the Fault turns upon a false Election.

If you did not Know him, you were mad to Chuse him in the Dark: And if you Knew him, you were Vicious for making choice

choice of a Vicious Person to be your *Friend*; for it is always presumed that *Like* loves its *Like*.

But if he proved a *false Friend*, he was no *Friend* at all; and you did not lose his *Faith*, but his *Fiction*: So that your mistaken *Election* of him will serve you both for *Punishment* and for *Instruction*.

The Mariner's *Compass*, without Eyes among so many *Stars* of the *Hemisphere*, only knows that which is *Immutable*: For all the rest are subject to the vertiginous motion of the *Primum Mobile*, which never *rests* it self, and leaves nothing in *Repose*. The *North-Star* alone is *Constant* among so many Errant and Inconstant Bodies; because it is fixt to the *Immovable Pole*.

In vain then has Nature given *Sense* to Men; if in the Choice of a Faithful *Friend*, they exercise it less than a *Senseless Star*.

The

The Roman Senate formerly declared King Eumenes a Friend of the Roman People ; and upon this, all the Senators ran to Caress him; only *Marcus Cato* would have nothing to do with his Friendship, though he was mightily importuned by all Men ; who assured him that *Eumenes* lov'd the Romans, and was of great Service to them for his Fidelity. Be it so ; (said Cato) but he's a fierce Beast, and I'll neither have him for a Friend nor a Neighbour. And Cato alone, was not deceived.

The Law of Benevolence is this, For a Man to Love his Friend as himself, and to be Beloved again as much as he Loves.

This is the Rule of the Commutative Lex talionis or Retaliation ; That every one Receive as much as he Does.

The measure of Friendship is Each is their own proper Love ; neither

neither is either of them obliged to more : because the one loving the other as well as himself, there is one *Love* alone made out of two, which gives as much as it receives ; and this is perfect *Equality*.

Hence it follows, that he who loves his Friend loves whatever belongs to him ; for each loving himself, loves his own things, according to the old saying, *Sua cuigne pulchra.*

But here we must distinguish *Virtuous* from *Vicious Self-Love.* The one loves himself and the other flatters himself ; and for this Reason, the one loves his Things as much as he esteems them, but the other esteems them as much as he loves them : for the one looks on them with the Eye of *Reason*, and the other with the false Spectacles of *Passion.*

When the *Eagle* was about to chuse the Prettiest little Birds for her

her Pages of Honour, the Owl offered her little Owls to serve her Majesty. May it please you, O Queen, says she, to take these, which are the most Beautiful of all Birds, because they are most like Me.

The Vicious Person loves his own Vices more than another's Virtues ; but the Virtuous Person loves the things of his Friend as he ought to love his own ; for by not flattering himself, he does not flatter others.

He blames not laudable Things through Envy, nor praises blameable Things through Flattery ; and if blameable Things can be mend-ed, he Advises and Admonishes his Friend, as he ought to be Advised and Admonished himself. But if it be out of his Power to mend them, he commends the Intention and excuses the Fall ; for Friendship and Complacency, if they

they be not *Sisters*, are yet near
a *Kin.*

By consequence, this is the great Law of Friendship: If your Friend have *Enemies*, you must also hold them as *Enemies*; for nothing is *Like to Like*, that is not as well *Contrary to its Contrary*.

Herod, the Individual Friend of *Gemellus*, broke off all *Friendship*, because *Gemellus* was become the *Friend* of *Alexander*, who was a Mortal *Enemy* of *Herod's*.

He that wishes as much Good to his *Friend* as to *Himself*, cannot wish *Well* to *Him* that wishes *Ill* to his *Friend*; for that would be to *Love* and *Hate* himself, both at the same time, which is a flat Contradiction.

It is necessary either to divide himself from the *one* to love the *other*, or to divide from them *both* to be *Neutral*, or to Reconcile the *one* with the *other*, that he may remain

remain United to them Both.

This *Third Expedient* is both *Rational* and *Practicable*; because if your Friend be *Virtuous*, he will be made Friends with his Enemy upon *Honourable* and *Honest* Terms, and if he be not *Virtuous*, he is not a *True Friend*: for *True Friendship* is founded upon *Virtue*.

But if his *Enemy* be *Implacable* and *Vicious*, you ought to *Hate* him as *Vicious*, although he were a Friend: and if he take-up unjust Measures or Arms against your Friend, you ought to *Defend* your Friend as your Self. This is the Law of human Friendship according to natural Principles.

Beneficence borders upon *Benevolence*. 'Tis true that the only Fruit of *Friendship* is *Love*; but though *Friendship* pursue not *Profit* for its End, yet *Profit* always follows *Friendship*.

To

To chuse a *Necessitous Friend* is not proper for the *Friendship of Equality*; but if *Necessity* falls upon your *Friend* after the *Election*, the *One* is oblig'd to assist the *Other* as much as lays in his Power.

The Law therefore of *Beneficence* is, to do for a *Friend* that *Good one would have his Friend do for Him in his Own necessities*.

Galba, upon investing his adopted Son *Piso* with the *Ensigns of the Empire*, summ'd up all the Rules of good Government in this One Expression. Be you such a *Prince* towards others, as you would have another *Prince* be towards you.

The Law of *Beneficence* is the same with the Law of *Benevolence*, both founded upon *Commulative Equality*; only with this Difference, that this *would Do*, but that *actually Does*.

But

But this Law also ought to be interpreted as the *Former*; that is, that the Reciprocation be from One *virtuous Person* to *Another*; and that you may do to your *Friend* those *Benefits*, which you *honestly* in the like Case, would have *Him* do for *You*.

So that *Beneficence* may remain within the Bounds of *Friendship*, and *Friendship* within the limits of *Honesty*. And then you may justly say as *Pericles* did, *Aniici usque ad aras.*

There is one Point, in which *Friendship* resembles *Liberality*; for they are both *Benefical*. However yet *friendly Beneficence* is different from *liberal Beneficence*; for in *This*, there is no room left to complain of *Ingratitude*, but in *That*, the Complaint is just; because *Friendship* is essentially *Reciprocal*, but *Liberality* is not so, upon any mutual Obligation.

The

The *Liberal Man* does a Benefit to a Stranger, but he ought not to exact it of him again. A friend does a Benefit to a Friend, and may exact it again upon a Reasonable Occasion.

He that receives from the *Liberal Man*, is oblig'd to pay Thanks for Effects: but he that receives from a Friend, ought to pay Effects for Effects; because Benevolence between them becomes Justice.

'Tis true, that between *Friend* and *Friend*, *Liberality* is often exercis'd with gratuitous *Gifts* and great *Returns*, when there is no *Necessity*; but these extraordinary *Requitals* are *Pledges of Love*, and no *Tributes of Friendship*.

But there is yet a greater Difference between a *Liberal Person* and a *Friend*; for a *Liberal Man* gives a *Part* only of his Goods, but a *Friend* gives *All*: Because he

he that gives himself wholly to his *Friend*, gives every Thing else within the Compass of his *Ability*.

Pythagoras, who taught the *Gracians* the Laws of *Friendship*, laid this down as a *Fundamental*: That, among Friends all Things are *Common*.

His Design was to cast out of *Friendship* Those two Devils of *Discord*, *Mine* and *Thine*: And therefore he set up for a *Community* of *Houses*, *Lands*, *Money*, *Garments*, and even *Wives* themselves.

But this was to *Lay* one Devil by *Raising* a Worse. For This *Law* was partly *Dishonest*, and partly *Uncivil*: *Uncivil*, in de-spoiling the *Proprietor* of his Right, and making him only a *Tenant at Will*, or an *Usufructuary*; and *Dishonest* in making those Things *Common*, which can-not

not honestly be Common or Promiscuous, either by the Rule of Virtue or good Manners.

Not to give that which you ought ; and to give that which is not Lawful, are equal Crimes in Friendship.

The true Law of Friendship makes all things among Friends Common, only in this manner : That each be Master of his own proper Goods ; but that One be obliged to Communicate to the Other, upon occasion, as much as Reciprocal and Rational Love requires.

So that One despoils not the Other, and yet both enjoy the Goods of each other. Both are Ty'd, and both are Free. He that totally despoils himself of his Own, can be no longer Benefical, and he that consumes the Capital Stock, deprives himself of the Revenue : And when Beneficence is once gone, Friendship is at an end

end too. For this reason *Universal Donations* among the Living are null and void ; because they are contrary to good *Customs*.

There's one thing to be always remembered by the way, that *Friendship* is made in *Prosperity*; but it is never known save only in *Adversity*.

The principal Law of *Concord* is this; that *the one with equal Confidence Communicate his Secrets, and the other keep them with equal Fidelity.* He that deposites his *Heart* in the *Breast* of his *Friend*, can hide nothing from him that is in his *Heart*; and he that receives so great a Thing in *Trust*, ought most Religiously to keep it *Secret*.

Politicians admire and reverence this Rule of *Bias*, one of the seven Sages of *Grace*, as a Divine Oracle: *So love thy Friend, as if he were to become thine Enemy.*

This

This wise Saying was looked upon by *Scipio* with great reason as a piece of *Blasphemy*; being a *Maxim* diametrically opposite to *Friendship*.

This is enough to destroy *Friendship*, by private *Suspicions*, and *Fidelity*, by *Reciprocal Diffidence*: For it is as much as to say, in short, that *One Friend ought not to trust Another*.

If a *Friend* be not *Faithful*, he never was a real *Friend*; and if you doubt of his *Fidelity*, it were better never to begin to love him, than to repent of it afterwards.

That would be a good Rule for the *Friendship* of *Rivals*, *Rakes* and *Thieves*; but not for the *Friendship* of *Virtuous*, *Honest Persons*. But this is a better Rule for *Good Men*; *Never to do any thing that may not be confided even to an Enemy*.

But this is a Superstitious Rule ; that you Communicate to your Friend all your Happy Adventures to make him Glad ; but none of your Unfortunate Transactions to make him Sorrowful or Afflict him ; for to make him Glad is Complacency, but to make him Sad, is ill Breeding and Clownery.

But there's a great deal of difference between Simple Complacency and Friendship. That Maxim among Strangers, is Civil Complacency, but among Friends, it's great Incivility, highly Injurious to the One and Hurtful to the Other.

By this means you take from your Friend the Confidence of unburthening his Troubles on you in his Turn ; and from your self the Opportunity of receiving Aid or Comfort at least in your own Sorrows and Misfortunes.

Hercules came to *Amphyrisus* in that sad nick of time, when King *Admetus*, his Antient Colleague, was lamenting the suddain Death of his Beautiful Queen *Acestis*. Upon this, *Admetus* feign'd to weep for Joy at his Arrival, and made him be splendidly Treated in a Garden of Pleasure, whilst he privately Buried his Queen; ordering his Servant not to say one word of the sad Disaster. But Hercules had some suspicion however, and beat the Secret out of his Servant with his Club; reproving *Admetus* for the violation of the Laws of Friendship by disquifing his real Sorrow and Affliction: But, in fine, he suddainly snatch'd the Deceased Queen out of the Hands of *Proserpina*, and restor'd her to the King Alive; who, with her, was in a manner restor'd to a new Life Himself.

As the Heart of your Friend is not at all his Own, so Grief or Joy is not all his neither : And therefore you unjustly divide what is indissoluble, if you communicate your Good Fortune and hide the Bad.

He that communicates Both, finds a Companion in Adversity as well as Prosperity, which has this Effect, that Felicity does not puff you up, nor Misery depress you: for he shares one half of your Losses.

Another Law of Concord is, to invite one another by turns to Banquets, seasoned more with Mirth and Moderation than Luxury; for Reciprocal Tables Nourish Friendship; but Luxury Banishes Familiarity, which is the great Companion of Friendship.

Tarquinins, to cement together the Friendship between the Romans and the Latins, Instituted the Feasts

Feasts called *Roman-Latins*, upon Mount *Albanus*; where the *Romans* and the *Latins* fed on the same *Sacrifice* at the Annual Banquet, as if one *Body* alone was to be Nourished to Conserve one *Soul* alone.

Cataline likewise, to tye the *Conspirators* more strictly together in the *Plot* against their Country, drew Blood from every one of them; which being all mingled together, every one drank his quantum. But what *Sacrilegious Guests*, and what an *Execrable Banquet* was this!

Which yet had this Effect, that with wonderful *Concord*, the *Confederates* all shed their Blood together; refusing to survive one another. So that if in *false Friendships*, Banquets have such Effects; What will they not do in *Honest Obligations* and *true Friendships*?

It is a just Law of Friendship, to know how to live together with their Friends Present; uniting their Thoughts, Wills, and Wishes, in such manner, that if their Persons be near, their Minds may not be far-off: But it is a Law no less Just, to know how to live with them Absent too, so that though their Persons be never so far Distant, yet their Souls may be near one another.

It is an inviolable Law of true Friendship; that a Friend ought to be loved as much at a Distance, as if he were Present.

For the Purpose therefore, as the Rain-Bow is better seen at a distance than near-hand; so true Friendship is better known in Absence than in the Presence of a Person: For the Pain in the Privation of delightful Objects, is more sensibly felt, and is far greater than the Pleasure of Possession.

He is loved with the *Eyes* and not with the *Heart*; who, when he's far from the *Eyes* is far from the *Heart* too.

The *Soul* lives where it loves, and loves where its *Thoughts* are placed. *Love* stretches it self as far as *Thought* reaches. There's neither *Mountain*, nor *Sea*, nor *Torrid Zone* can stop the Flight of *Love*, or singe the Wings of *Thought*.

Nothing can hinder the Correspondence of Absent Friends. *Love* is so Diffusive and Inventive, that all things must give way to it. *Hirtius* and *Brutus* maintained a Correspondence by Pigeons, when all other Passages were stopt.

Therefore *false Friends* have no Excuse left. No Distance can interrupt the Commerce of Friendship; for what Birds cannot perform, the winged *Fleets* can; which maintain a Correspondence

between the Old and the New World,

But what greater Distance can there be than that of Death? And yet the Commerce of Friendship ought to continue even beyond the River Lethe and the Grave.

The last Law therefore of Friendship is, that he who loved his Friend when Alive, ought also to love him Dead.

If the Soul of the Deceased does love the Survivor, as it has been already said; It's a great Injustice then in Love, that the Deceased should love the Living, and the Living should not love the Defunct: or that one should end his Love, when the other ends his Life.

The Living ought to recall his departed Friend, as it were, to Life, with that continual remembrance of his excellent Qualities, Words, and Benefits; looking often

ten on his Picture; visiting his Tomb, and with pious Affections Saluting that Spirit, which brings his Beloved often to a Review. For it is certain, as we have said, that if your Friend was Virtuous on this side the Grave, he will be your Friend still in a State of Joy, and able to assist you.

Cruel therefore was the Piety of the Antient Egyptians towards the Deceased ; who shutting themselves up in the Tomb of their departed Friends, and streightly Embracing them, died and Putrefied together with their Corps's, to the end that the One might not Survive the Other.

This was not to love one's Friend as himself; but rather to hate both himself and his friend : who whilst the dead killed the living, and the living took from the dead that second Life which should remain in the Breast of a Surviving friend

Friend, and this was to make him die twice.

It is better to live half than to die whole ; and the deceased lives half, who as yet survives in a living *Friend* ; for he alone wholly dies, that leaves no *Friend* alive behind him.

From hence it is justly concluded, that Perfect Friendship ought not to be like the *Ignis fatuus*, or walking Wild Fire ; which suddenly appears, and as suddenly vanishes again upon the Sepulchers of the Dead : but like that Eternal Fire, which being once kindled upon the Altar of the Heart, Shines with an inextinguishable Light and Brightness through all Difficulties, Dangers and Deaths.

58

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